

MILLENNIAL STAR



ABOUT THE COVER

A TEACHING CHURCH—the more the people know about the principles for which it stands, the firmer it stands. That learning may never cease the Lord has provided means within the Church for the instruction of His people. There is no more essential calling in this plan for disseminating truth than the office of a branch teacher. Shown on the cover of the *June Star* is branch teacher Harry Richardson of Dublin opening the scriptures to Mrs. Mary Mogerley while Mrs. Maureen Lynn and Ronald Brenner look on with interest. John Mogerley, teaching companion to Elder Richardson, is not pictured on the cover.

Faithfully performing their duty of visiting their assigned group of families each month the branch teachers become welcome guests in each home. Their stay is only a few minutes in duration, but they leave behind a short Gospel message and a spirit of good will.

Through them and their fellow teachers the branch president is able to keep in contact with every member even though he himself is not able to visit every home each month. When all branch teachers are performing their full function, no member can be forgotten or allowed to go without encouragement and aid from his church.

Year after year the teacher may serve without recognition or temporal reward. But to the conscientious teacher that labour brings joy of its own and reward beyond measure in soul growth.

THE LATTER - DAY SAINTS'

MILLENNIAL STAR

110th Year

JUNE, 1949

Vol. III No. 6

149, Nightingale Lane, London, S.W.12

Telephone: Battersea 4510



<i>CONTENTS:</i>	<i>Page</i>
What It Means To Be a Latter-day Saint —Harvey L. Taylor	162
Here Are Latter-day Saints—Allen M. Swan	164
Was Joseph Smith Sent Of God? —Bruce R. Curtis	165
Letter from the "Travelling Ten" - - -	166
Message from the Mission Presidency - -	167
Why the Book of Mormon? —Francis W. Kirkham	168
Our European Missions—Finland Phil B. Robinson	170
"Millennial Star" Quiz - - - - -	172
Red-Letter Notes - - - - -	173
The Children's Page—June Carlisle - -	174
The Church and the Press in Britain - -	175
EDITORIALS—	
Inspiration—Robert E. Riggs - - -	176
Chapels Had Been Churches —Hugh S. West	177
The Church in Europe - - - - -	178
British Mission - - - - -	179
Open-Air Meetings Bear Fruit in Nottingham —Caroline Tucker	190
Report on Micro-Film Activities - - -	191
Addresses of Branch Genealogical Chairmen	192



The "Millennial Star" is published monthly in England by the Church of Jesus Christ of Latter-day Saints. Subscription rates: 7s. 6d. per year, 4s. per half year, 2s. per quarter. Single copies, 8d.

EDITOR
Selvoy J. Boyer

Associate Editor
Robert E. Riggs

Editorial Associate
Hugh S. West

WHAT IT MEANS TO BE A LATTER-DAY SAINT

By Harvey L. Taylor



Harvey L. Taylor

EDITOR'S NOTE: This article has been written especially for readers of the "Millennial Star" by Harvey L. Taylor, Superintendent of Public Schools, Mesa, Arizona, principal of the Mesa High School, and now serving as a member of the Mesa Stake High Council. In great demand as a speaker, Mr. Taylor has delivered an average of fifty to sixty addresses a year for the past twenty-five years. He is also well known for his work with youth of the Church, community, and school.

WHEN one is baptised and confirmed a member of the Church of Jesus Christ of Latter-day Saints he takes upon himself serious and sacred obligations. He pledges, in effect, that he will live the good life as it was taught by Christ Himself. Additional light and knowledge have been given to this generation of Saints, to help them define more clearly their obligation to each other and to help them better understand the plans of our Heavenly Father for His children.

Our religion is not something to put

on or take off as one would a coat, to suit the need of the moment. Instead, it should become an integral part of oneself, to lead, guide and direct one's actions in all that is done. President Brigham Young once said, "Our religion is a matter of fact religion. It descends to the whole life of man. We should not allow ourselves to go into a field to plough without taking our religion with us. We should not go into an office; behind the counter to deal out goods; into a counting house to handle money; go on a pleasure trip or attend to or transact any business without taking God and our religion with us."

The world is far more interested in what we do than in what we say. During Christ's short mission on earth He repeatedly said, "By their fruits ye shall know them." Lip service is of little consequence in the Church. There is work to be done; welfare projects to be developed; classes to be taught; branch and ward teaching to be done; scout troops to be led; missionary quotas to be filled; records to be kept; choirs to be led; new church houses built and old ones repaired and maintained. Indeed this is a Church of great activity. Certainly we should all assist in its programme of growth and service.

Latter-day Saints should take an active part in the social, economic, and political life of their communities, and then fulfil every obligation with integrity and sincerity of heart. They should obey the laws of the land. They should support the men charged with the administration of these laws, but they should also do everything possible to uproot dishonesty and un-

holy practices among corrupt public officials. They should love their country and help defend it against attackers both in time of peace and war. They should grant all men the right to be heard, but before they accept that which men advocate they should give prayerful thought and study to every issue.

A true Latter-day Saint feels a keen responsibility to his employer. He will give a day's work for a day's pay. He doesn't need a boss because he can be trusted. If he is an employer of men he will deal with them honestly and with sincere understanding of their problems.

Real Latter-day Saints build good homes and rear fine families. They teach their children to pray; to be tolerant toward all men regardless of race, sect, or creed. They teach them to keep the Word of Wisdom under any and all circumstances. They teach them to honour womanhood and to respect the aged. They teach them to honour and respect the priesthood of God, because in it lies the power and the authority by which all things are accomplished.

To be a Latter-day Saint means that all who bear the name will live lives of chastity and virtue for, "The spirit of God will not dwell in unclean tabernacles."

Believing as they do in the eternal progress of man, no Latter-day Saint should be content until he has explored all the fields of knowledge up to the measure of his capacity. His interest in education for himself and his children should excel that of any other people, because from the day he came into the Church he has been told, "The glory of God is intelligence," and that, "no man can be saved in ignorance." He knows that Christ taught all men should know the truth and that the truth would make them free.

To be a Latter-day Saint means that we will prepare our sons to go on missions. Ours is a teaching church. We have been commissioned to carry the Gospel to every nation, kindred, tongue, and people. To do this will require sacrifice, but with that sacrifice will come rich and bounteous blessings. Every day we are telling the world about the wonders of our religion. Thousands of people are coming to see us as we are.

"The world is far more interested in what we do than in what we say."

Will they find us false to our own teachings? The greatest missionary work in the world would be accomplished if every

Latter-day Saint would live as his church has taught him to live.

Our people are blessed with wonderful leadership. We are led by men of great faith, many of whom have national and international recognition as students and scholars. They are men called of God to positions of great responsibility. These men we should sustain and support with all our hearts and minds. We should pray for them and defend them when necessary against the attacks of thoughtless and ignorant men. They are in a position to advise and counsel us in affairs pertaining to our everyday living. We should seek this counsel, for when given under the inspiration of God, great are the blessings that will come to us.

To be a Latter-day Saint means to go forward unafraid. Our goals are well defined. We know the importance of this life and its relationship to our past and future. We know the conditions upon which we rise or fall in this world or in worlds to come. God does not withhold His secrets from the humble and sincere. All he asks is diligence in search and steadfastness in action.

★

Deep in a man sits fast his fate
To mould his fortunes mean or great.
—Ralph Waldo Emerson.

Here are Latter-day Saints

By Allen M. Swan

A SIXTEEN-YEAR-OLD Hull boy waved a farewell to his mother from the compartment of the boat-train as it puffed out of Waterloo Station. Brian Utley was defying superstition on this Friday, the thirteenth of May, 1949, for he was to board the "S.S. Washington" that afternoon—destination, the "Zion" he had heard so much about in the little chapel on Wellington Lane and Berkeley Street.

This was a difficult parting for Florence Violet Utley. The decision had been made years ago, but everything had happened so fast since her boy had visited the consulate at Liverpool that it left her with a sick, empty feeling inside. Would Brian be happy with these people none of them had seen? There had been no relatives to guarantee his well-being. The fact is, it had been quite a sacrifice to send the boy to America. And that involves a story.

Before Florence Violet Bridger had reached her second birthday an East Yorkshire wind had taken her pram over a curb and the resulting accident had taken away her hearing. She attended lip-reading school, but after eleven years she was still of that unfortunate category, "the deaf and dumb."

A few years earlier, an impatient nurse in a Leeds hospital had slapped a crying four-year-old squarely on the ear and George Utley, ill with fever, was consigned to a world of silence. There had been no regular schooling for George in the years that followed, but what he lacked in "book-learning" he made up in wit and athletic prowess.

It was at a sports event in Hull where handsome George Utley met his raven-haired wife-to-be. Swimming had always been Violet's forte, but somehow, fate had invited her to watch a track meet that day. She married George and even succeeded in



George, Janet, Violet, Ann, Brian

landing him a job (which fact she "kids" him about to this day.)

However, a job was nothing new to George. He began work at the age of thirteen and soon became an expert mason. He walked four miles to work, laboured for eleven hours, and drew a wage of, would you believe it, eight shillings per week! He just laughs when he thinks about it today.

Despite "Mother's fear of the 'Mormons'" George discovered the soundness of the restored Gospel when he was eighteen. Two years later he was baptised in Sheffield, and now he shared his new-found knowledge with the girl he married. She, too, was convinced that God had again established His Church here upon the earth.

The Gospel has meant as much as life itself to these people. After diligent effort George was able to utter the Sacramental, baptismal, and anointing prayers so that they could be understood. He testifies that the administration of oil has preserved Violet's life on at least two occasions.

—continued on page 188

WAS JOSEPH SMITH SENT OF GOD?

By Bruce R. Curtis

WHEN people first heard of the marvellous vision that Joseph Smith, a mere boy, had claimed to receive, many of them were content to say, "Joseph Smith is a boy whose mind dwells too long on religious things; his imagination has been playing tricks on him." But events that followed would not let people show merely an impassive attitude. Joseph was told by a heavenly messenger that his name was to become known throughout the world either for good or for evil. Those who came in contact with the young man and his teachings were soon compelled to place his name in one or the other of these categories.

In ancient times, according to a close scrutiny of the scriptures, prophets spoke concerning this age. Isaiah prophesied that there would be apostasy throughout the land; Paul spoke of a time when people would "not endure sound doctrine"; Christ said that iniquity would abound." Each, it seems, was aware of a forthcoming falling away from the truth.

They rejoiced, however, because they recognised that the Gospel would be restored again in all of its fullness. John the Revelator had a vision of the latter days and beheld "another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, kindred, and tongue and people." Why should an angel be sent in the latter days if the Gospel were there in all its fullness at the time? Reading in Acts 3:20 of Christ and His future reign again on the earth, we find, ". . . And he will send Jesus Christ who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." These and other

scriptures speak simply and authoritatively of the wonderful restoration that was to come forth.

Many men have taken part in preparing the world for this event through their endeavours to correct some of the principles of Christianity which they observed had been perverted. Some reformers started new fundamental churches, seeking to make a fresh start with one or two of the plain principles of the plan of salvation. None of them, however, brought forth a plan with the completeness and soul satisfying truthfulness of that taught by this young man Joseph Smith.

Many men with abundant knowledge of the scriptures have attempted to reform Christendom, but who among them claimed to receive Gospel truth at the hands of an angel as the Apostle John foresaw that it should be? Who among them had the boldness to say he had been given authority to act in the name of God through laying on of hands by one in authority, by a resurrected being, by one ordained in a previous dispensation by Jesus Christ Himself? This was the claim of Joseph Smith.

Were Joseph Smith to have said the Gospel was restored by the Holy Ghost, by his own superior knowledge, or by any other way but by an angel of the Lord, the people might have been justified in rejecting hurriedly his words. Had he claimed to receive authority through reading of the Bible, or in any other way but through those men who were called by God in the Meridian of Time, again the doubters might have been justified.

—continued on page 189

Letter from the "Travelling Ten"

May 2nd.

DEAR "Millennial Star" readers:
The travelling ten are in the "pink" of condition. I'm writing from the South Ward of the West Hartlepool Hospital. The chart above my bed reads "CRITICAL," but it doesn't worry me; that it's my most pronounced personality trait is obvious, so why do they have to advertise it? I knew if I waited long enough I'd get a chance for inspiration (time). Well, this place is just the environment to prompt a Steinbeck short story. So here goes:

With half of our tour completed the Millennial Chorus looks back on a series of unusual successes. In the London District we had the greatest number of appointments, and we learned by the variety what our audiences expected of us and how to give them even more than that. Many times our hosts have remarked on how much more enjoyment we have to offer than they had anticipated. "Why, we would have had hundreds here had we known," has not been an uncommon tribute.

The Norwich District offered two new experiences for our unschooled efforts. We sang at our first cinema, which has proven a very fine way of expressing our talent. There is a dignity to such performances when we are considered professionals. The billing and other advertising that the theatre employs in our behalf is of unquestionable value. Many, I am sure, have heard the chorus in these public entertainment centres that would never come to our branch activities. We also had the experience of holding singing street meetings for our own advertising. Several have come to our M.I.A. Road Shows because of these public announcements.

After we had sung at the lavish restaurant in Lewis's Department Store in Leicester, we were invited to have our "tea" there by the manager.

As the waitress took our orders she queried doubtfully, "You aren't really Mormons, are you—" When we answered, she still didn't believe our nods and smiling faces, until Elder Archie Haskins, intending to invite her to our M.I.A. Road Show, asked, "What are you doing tonight around seven-thirty?" Her retort was emphatically indignant: "I'm going home to my husband!"

Besides the cup semi-final football game we sang for in Sheffield (Mil. Star, Vol 111, No. 4, p. 111) we had the extreme pleasure of performing before an attentive, intelligent and inquisitive group of young people at the same city's university. Our contacts with such groups, who are dissatisfied with religion in the world today, have made us realise that these are the people we want to reach. They ask sincere and intelligent questions. It is so gratifying to talk to the unbogoted and so invigorating to converse with the progressive. These are they who want something vital, and we have it.

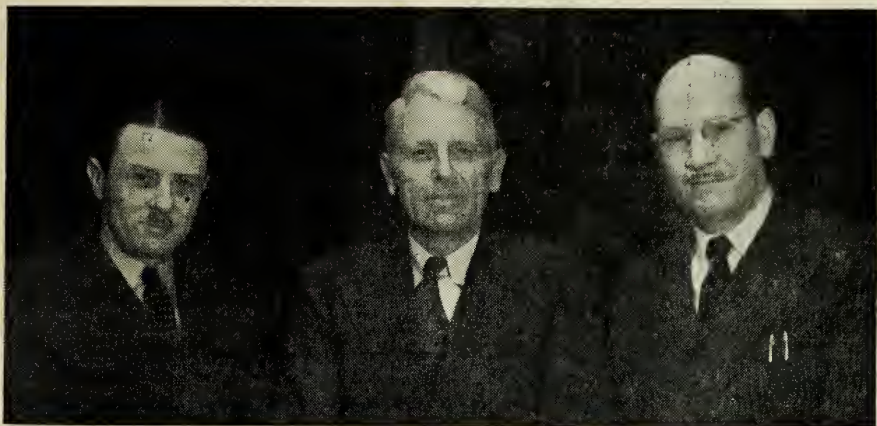
Unfortunately we had to let down our theretofore rigorous schedule while in the Hull District because of ill health within the chorus. The contacts we did make, however, were of a high calibre.

Another "first" on our list was the wedding we sang at in Bradford Branch, conducted by District President Ralph L. Jack. It was a lovely service and the members of the chorus really enjoyed the unique opportunity.

Arrangements were made while in the Leeds District for us to be auditioned by the B.B.C. in Newcastle for a spot on the Light Programme. The audition went very well, and the executives seemed even anxious to have us record for two fifteen minute programmes. So our contacts will soon soar from the present 80,500 to virtually millions.

—continued on page 189

MESSAGE from the MISSION PRESIDENCY



ONE hundred and twenty years ago, probably in the month of June, there appeared to Joseph Smith and Oliver Cowdery three resurrected personages—Peter, James, and John. They came by appointment to confer the Melchizedek Priesthood and the Keys of the Apostleship. One month earlier, May 15th, 1829, John the Baptist had conferred upon these same two young men the Aaronic Priesthood. In a manner miraculous and unbelievable to the world, and yet in a way natural and practical, God has invested men with authority in these last days.

The restoration of these two priesthoods is the distinguishing feature that marks and sets the Church of Jesus Christ of Latter-day Saints apart from all other creeds and religious sects in the world. Men and devils may imitate almost everything which is good and holy, except the power of the Priesthood of God.

Associated with this great power are responsibilities that cannot be lightly assumed:

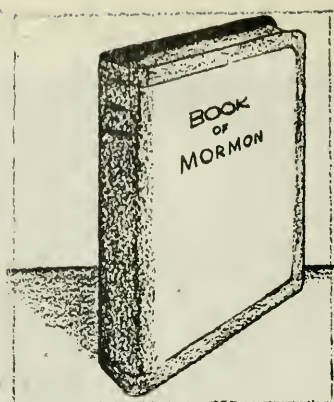
The first responsibility of the priesthood-bearer is to acquaint himself with the duties of his office and the relationship existing between his quorum obligations and the larger field of

church service. The Lord has said, "Let every man learn his duty, . . ." for "he that learns not his duty and shows himself not approved shall not be counted worthy to stand." (D. and C. 107: 99-100)

Secondly, those chosen to receive the priesthood should be willing to accept responsibility and with diligence discharge the obligations of their office. "It is not meet," said the Lord, "that I should command in all things; for he that is compelled in all things, is a slothful and not a wise servant . . ." (Ibid. 58: 26)

Thirdly, work in the priesthood is a labour of love, the authority of which cannot be exercised righteously by any other means. We are indeed expected to be our brother's keeper. "Learn this one lesson," said Jesus the Christ, "that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness . . ." for "when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens

—continued on page 189



WHY THE BOOK OF MORMON?

The Revealed Reasons for the Coming Forth of the Book of Mormon

By Francis W. Kirkham

EDITOR'S NOTE: This article has been especially prepared for the readers of the "Millennial Star" by Francis W. Kirkham, author of "A New Witness for Christ in America" and noted Book of Mormon authority.

ON March 19th, 1830, in a small village in western New York State, the Book of Mormon was announced for sale. Martin Harris mortgaged his farm for \$3,000 to pay for the first 5,000 copies. His wife and neighbours pleaded with him against wasting his money in such a foolish venture, for the people of the village had pledged themselves not to purchase a single copy. They said it was a silly fabrication by an unlearned village youth.

Joseph Smith, who had the copyright, translated the preface of the book. It states that it was written and preserved by divine power to come forth and to be translated by divine power to "convince the Jew and the Gentile that Jesus is the Christ, manifesting Himself to all nations." The book contains "the fullness of the Gospel" as revealed to ancient prophets and by the resurrected Christ Himself to people living on the American continent.

Three witnesses, Martin Harris, Oliver Cowdery, and David Whitmer, signed a published statement in the book that together, in full daylight, a resurrected

immortal person had shown them the plates and a voice from above declared the translation was correct. Eight other persons also printed in the book that they had seen and lifted the metallic record and knew for a surety that Joseph Smith had the plates.

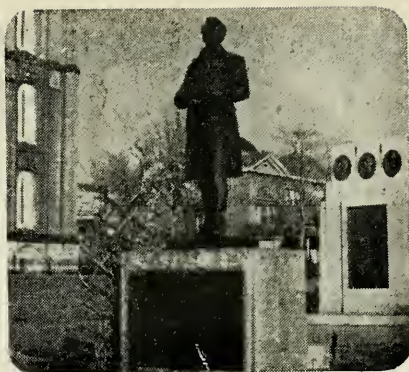
A famous radio announcer, Edwin C. Hill, was once asked, "What would be the greatest message to the world?" He replied, "If a man who once lived on the earth should return, his message would be the most important for all men to know." Obviously the reasons are: When mortal men know who they are, why they are here, and their eternal destiny, then they can shape their lives in keeping with the eternal laws of their existence. Only then can there be harmony, peace, and love among men. Bigotry, selfishness, hatred, cruelty for apparent personal advantages will be replaced by service, helpfulness and unselfish love. Supreme joy, peace, and abundance for all will follow.

In the great wisdom of an Eternal Father, an ancient record was preserved for 2,000 years to come forth and be translated by His divine power at a time when the "Spirit of God was to be poured out upon all flesh" as a preparation for the Restoration of all things, spoken by the ancient prophets, even the return of the Son of God for His reign during a millennium of peace. It was to come in such a way and under circumstances and condi-

tions that would give evidence of divine power to an unbelieving world. Then, by faith and diligent research, all men might know that Jesus is the Christ, who has revealed the way to peace, joy, and eternal life.

Let us think together about the coming forth of this book by divine power at a time when the Spirit of God was to be poured out upon all flesh. Since its publication, mankind has made more scientific and technological progress than in all previous history. We now live an average of 67 years; then about 34 years. Today the equivalent of one thousand slaves work for each of us in the production of food, clothing, shelter, transportation, and communication; at that time men worked with hand tools for a mere existence. Today there is one world; then few people knew their neighbours except to mistrust them. Today, health, culture, travel, education are available to many; then relatively few had these opportunities.

The contents of this book of 500 pages was dictated continuously without revision or correction in about 75 working days by a person who all agreed did not have the personal ability for such an undertaking. Those who accepted his message testified the book came by the gift and power of God. Those who denied its divine origin declared the book was a base



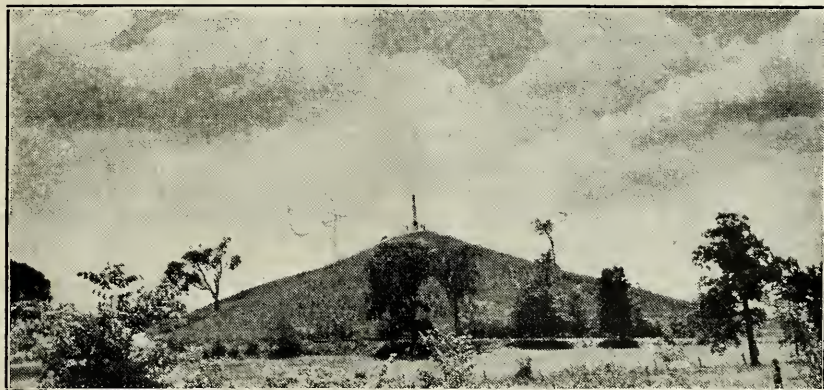
Joseph the Prophet

fraud and deception produced by the religious training of another who had the help of a lost pretended historical manuscript.

The book contains the prophecy and writings of ancient prophets, extended quotations from the Bible, even the claimed teachings of the resurrected Christ on the American continent. These came from God or were base deceptions. Time, research, and study will give the evidence to the honest investigator.

The language of the book is a translation of an ancient record of the people it describes. It is not the writ-

—continued on page 188



The Hill Cumorah

Our European Missions— FINLAND

“**F**OR behold the field is white already to harvest . . .” These oft-repeated words of the Lord to the Prophet Joseph Smith are most descriptive of present-day Finland. They best express the feeling of 41 missionaries now labouring to establish the Restored Church of Christ in this small, northern country. We feel that we truly have a “field . . . already to harvest.”

A glance at the history of the Finnish Mission is informative of its rapid growth and development. This young and prosperous mission began operating as a separate unit on September 1st, 1947. Henry A. Matis of the Chicago Stake Presidency had earlier been called and set apart to preside over the newly-organised mission. However, as Brother Albert L. Zobell pointed out in the March, 1948, **Improvement Era**, this was not the beginning of missionary activity in Finland. As early as 1878 The Deseret News reported that elders had visited the country. On August 4th, 1903, Elder Francis M. Lyman of the Council of the Twelve, who was then presiding over the European Missions, dedicated the country for the preaching of the Gospel. After that date missionaries frequently visited various parts of Finland labouring among the Swedish-speaking people. Some 40 years ago a small branch of the Church was established at Larsmo, an island village off the north-western coast of Finland.

Post-war activities began when Elder C. Fritz Johansson and Elder Karl Largerberg from Sweden were called by Elder Ezra Taft Benson to come to this country. These brethren arrived in Finland on May 9th, 1946. On July 16th of the same year Elder Benson re-dedicated the land for the preaching of the Gospel.

The first American missionaries, Elders A. Theodore Johnson, Donald

By P. B. Robinson, Junr.

■
Sandberg, and Edwin Johnson, along with Elder Einar Norlander, a Swedish member, arrived in the country on September 15th, 1946. With this as the beginning, President Eben R. T. Blomquist of the Swedish Mission continued to send missionaries to help with the new work. In November, 1946, Elder Mark E. Anderson, now a member of the mission presidency, was sent to Finland with the special assignment to learn the Finnish language. The story of how this prayerful and diligent missionary learned the Finnish language alone and thus “broke the ice” for those who were to follow will probably never be forgotten by the missionaries and Saints of Finland.

Since the organisation of the mission, six new cities have been opened for missionary work, making a total of twelve cities in which missionaries are now labouring. Last July 16th, President Alma Sonne dedicated the mission's first chapel at Larsmo. In addition to this, facilities have been purchased in Helsinki and Tampere to meet the demands of the growing mission. Finland's housing shortage has been a serious handicap in finding adequate facilities for living quarters, mission offices, and church meetings and activities. However, God has abundantly blessed us in every city, and the missionaries have been able to carry on in a very satisfactory manner.

Another event of importance in the growth of the mission was the registration of the Church under the laws of Finland. This was accomplished as of July 1st, 1948, and permits the Church to hold meetings and otherwise function legally as an organiza-

tion. It is of interest to note that Finland is the first country in Europe in which the Church has become registered. This was made possible in Finland under the Freedom of Religion Law of 1922.

At the time of President Matis' arrival in Finland there were only 18 missionaries in the country. Today that number has more than doubled so that 41 full-time missionaries and several part-time home missionaries are now labouring in this "land of 10,000 lakes." The membership of the

Of special interest to everyone these days is the micro-filming work being done in Finland. President Matis reports that this important work is proceeding very satisfactorily. Three machines are now in operation—one in Helsinki, one in Turku, and one in Vaasa.

Favourable publicity has come to the Church recently through special missionary projects. The Church-owned movie projector is being used effectively to attract people to the Gospel message. Last December and

January Elders Newell Erickson and John Omer visited 11 cities in Finland showing films to over 27,050 people. More recently Elders John Omer and Dale Neff toured Southern Finland showing films in cooperation with the current "Help Finland" campaign. As this article is being written a basketball team headed by Elder John Warner, Tampere district president, is making a successful tour of the major cities in Finland by playing a game each

night except Sunday. Having just started their trip, the missionaries now have a record of 2 wins and 1 defeat. These and other similar projects are making friends for the Church and helping to destroy the prejudice which sometimes hinders the effectiveness of our other missionary activities.

In order to open the hearts of the Finnish people and accomplish our objective as missionaries, it has been necessary to appreciate fully how the Finnish people have suffered during

—continued on page 190



Larsmo Chapel, Finland

Church has likewise grown constantly. At the end of 1948 there were 182 members in the mission.

The growth in membership of the Church has brought about the establishment and expansion of the auxiliary organisations also. Typical of the progress being made by these organisations is the work the Relief Society has done under the capable leadership of Sister Matis, who reports that Finland now has seven growing Relief Society organisations with 131 members.



“Millennial Star” QUIZ

PUT on your thinking caps, “Millennial Star” readers, and see how well you’ve gleaned information from the pages of the “Star” during the past twelve months. All questions have been taken from information published in the “Millennial Star” since June, 1948. The answers are on page 187, but don’t look until you’ve tried all the questions. A score of 12 or above is superior; 10-11 excellent; 8-9 good; 6-7 average.

- ★
1. What is the name of the public records house in London where births, deaths, and marriages for England and Wales have been recorded since 1837? (a) Tower of London; (b) Law Courts; (c) Somerset House; (d) Old Bailey.

★

 2. Name the secretary of the Genealogical Society of the Church who spent several months in Europe last year expediting microfilm work. (a) James L. Barker; (b) Archibald F. Bennett; (c) Lyman Rich; (d) Dean Acheson.

★

 3. The most recently established European mission is the (a) Finnish; (b) Palestine-Syrian; (c) East German; (d) White Russian Mission.

★

 4. One of the following is not an ancestor of Mormon the prophet: (a) Lehi; (b) Ephraim; (c) Manasseh; (d) Moroni.

★

 5. Oldest president of the Church at the time of his ordination was (a) George Albert Smith; (b) Lorenzo Snow; (c) Wilford Woodruff; (d) John Taylor.

★

 6. The present Gregorian calendar in use today by the civilized world will be one day wrong in approximately (a) 300 years; (b) 3,300 years; (c) 33,000 years; (d) 300,000 years.

★

 7. The calendar used by the ancient Maya Indians is estimated to have been one day wrong in (a) 300 years; (b) 3,300 years; (c) 33,000 years; (d) 300,000 years.

★

 8. Which of our popular hymns was composed by W. W. Phelps especially for the dedication of the Kirtland Temple? (a) Now Let us Rejoice; (b) Praise to the Man; (c) The Spirit of God Like a Fire is Burning; (d) My Prayer.

★

 9. Named last year at the reorganization of the Y.M.M.I.A. as new general superintendent was (a) Elbert R. Curtis; (b) George Q. Morris; (c) Jason Briggs; (d) Zenas Gurley.

★

 10. When was the present Church Welfare Plan inaugurated? (a) 1934; (b) 1935; (c) 1936; (d) 1937.

★

 11. In most English editions the Book of Mormon is (a) 480; (b) 362; (c) 682; (d) 522 pages in length.





12. The number of converts baptised in the European missions during 1948 slightly exceeded (a) 1,500; (b) 2,500; (c) 4,500; (d) 7,000.

★

13. The Czechoslovak Mission was first opened in (a) 1935; (b) 1929; (c) 1925; (d) 1919.

★

14. Deseret Sunday School Union Treasurer recently elected president of the National Association of Manufacturers of the United States was (a) Milton Bennion; (b) George R. Hill; (c) A. Hamer Reiser; (d) Wallace F. Bennett.

★

15. President of the Norwegian Mission and now serving his fourth mission for the Church in that land is (a) A. Richard Peterson; (b) Alma L. Petersen; (c) Andrew Jensen; (d) Hans Christian Anderson.

Answers on page 187

★ ★ ★

RED LETTER NOTES

from the experiences of our missionaries

A SALO STORY

—by LaMar T. Empey

One incident, amazing but none-the-less true, occurred when Elder Ronald Salo and I were tracting together. It was Elder Salo's turn to do the talking. In response to his knock, one very sad-eyed, sad-countenanced little woman answered the door. Along with his words Elder Salo greeted the little lady with his elephant size grin (it stretches from lobe to lobe), and all of a sudden, in the middle of Joseph Smith's own story, the little lady burst into a huge guffaw. And she continued to guffaw. She pointed a finger at the startled Elder Salo and said, "You should have been on the stage. Oh, my sides, ha, ha, ha!"

By this time I began to join the little lady in her mirth. Then, of a

sudden, she gained a little control of herself and said to the elder, "You don't mind, do you? I've never had such a good laugh for years."

Elder Salo replied, "Oh no, go ahead." By this time I had just fallen over a neighbouring wall from my own convulsions of laughter.

Tearfully, the little lady finally managed to say, "I can't talk any more today," and closed, but gently, the door. As my comedian companion and I walked head-scratchingly down the street, we could still hear the little lady, and the great big guffaws. Even the comedian thought it was a little "hoomorous" by this time. And anyway, he got to finish his story when we went back the next time. The little lady remembered us well.



The Children's Page

By June Carlisle

THE SWING

How do you like to go up in a swing,
Up in the air so blue?
Oh, I do think it the pleasantest thing
Ever a child can do!
Up in the air and over the wall,
Till I can see so wide,
Rivers and trees and cattle and all,
Over the countryside—
Till I look down on the garden green
Down on the roof so brown—
Up in the air I go flying again,
Up in the air and down!

—Robert L. Stevenson.

HONESTY PAYS

Forty years ago there was a young girl from Ashford, England, who stood in a crowd in London watching the arrival of the guests at one of the queen's receptions. She saw an older man suddenly begin to stagger, and fall to the ground. Others thought he was intoxicated, but she tenderly lifted his head, giving him some water. Soon he revived, and took her name and address down on a note pad. He said that he had been taken suddenly ill, but that he would never forget her kindness.

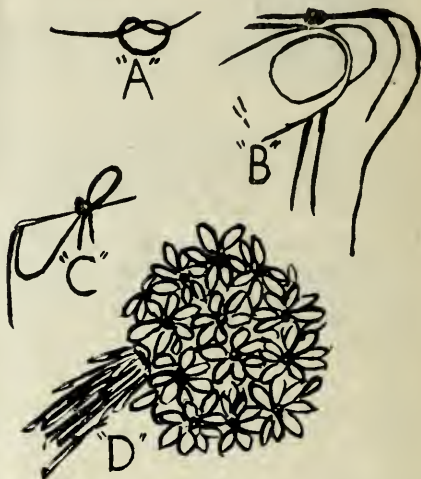
Twelve years passed, when one day a letter came to her asking her to call at a certain lawyer's office. There she learned that the old gentleman had died, and had left her several hundred pounds. This was a large reward for a glass of water and helping hand in the hour of need.

There are rewards on earth as well as on high. But God's reward was doubtless far beyond this. It is always large and surely given to everyone who is pure and true.

HOW TO MAKE YARN FLOWERS

Select some of the most colourful bits of yarn for the flowers in this bouquet.

Tie a loose knot in the centre of a piece of yarn 5 inches long. ("A")



Hold the knot above the thumb and the forefinger with the two ends of the yarn in the centre of the hand. Take a needle threaded with a colourful yarn and sew through the knot. ("B") Then sew through the knot in the opposite direction again leaving a loop for the flower petal. ("C") Continue to do this until you have a sufficient number of petals on the flower. When you have completed enough for a bouquet, tie them together and sew a little safety pin on the back of the stems. ("D")

CAN YOU GUESS THESE FLOWERS?

My first is the name of a very bright light;

My second is posies, red, yellow, or white.

My first's a small number, not one and not three;

My second makes every smile that you see.

My first does as rubber is stretched and let go;

Add a fairy-tale beast with breath that will glow.

My first are used when we fry or bake;
And last a letter and a flower you'll make.

Answers on page 187

THE CHURCH AND THE PRESS IN BRITAIN



THE following are extracts from recent publications in Great Britain pertinent to the Church:

Evening Gazette (Middlesbrough)

"THESE BOYS ARE REALLY GOOD"

Do you remember the recent series, "Where They Sing," presenting choirs from all over Yorkshire, Durham, Northumberland and Cumberland?

Frank Wade, music producer at the Newcastle studios, has now recorded an additional programme to be presented some time in July, called, "Where They Sing—Utah." This is how it came about:

Travelling through Newcastle last week a band of young missionaries from the Mormon Church of Salt Lake City, U.S.A., called in at the studios and presented their Millennial Chorus—seven handsome young men, a fiddler, and a pianist.

They sang hymns, hill ballies, English and American folk songs so well that Frank arranged these special programmes for them. Look out for the date of the broadcast—these boys are really good.

Sunday Mercury (Birmingham)

G.I.'s COME BACK TO PREACH

Some of the Americans who were in this country as members of the armed forces during the late war are returning to the Midlands as Mormon missionaries.

One of them who has just arrived in Leicester from Salt Lake City is Mr. Morris R. Graves, who is living at 66 Tetuan Road. Aged 22, he is one of a party of ten missionaries who will remain in this country for two years.

Shortly, he hopes to be treading in the footsteps of his grandparents, who came from Nottingham.

"My great grandfather was a Methodist preacher," he told me, "who became a Mormon and settled in Wyoming. My mother was born there and I am coming back to preach in this country. While I am here I intend to return to Nottingham to visit my relatives."

One of the youngest of the missionaries is Elder Sidney Jay Nebeker, aged 19, who has been in the Midlands for seven and a half months. He was studying engineering at the University of Utah.

And polygamy? Elder Nebeker laughed and, with a deep American drawl, said: "It was practised in the early days of the Church, but abolished in 1890. Any offender now is excommunicated from the Church. It is our claim that it was started by commandment of the Lord—and that it was stopped by the same source."

Sunderland Echo

MISSIONARIES TO U.K. PAY OWN EXPENSES

Victor Earl Gilbert, aged 21, left his hometown, Castlegate, Utah, to be a missionary. His mission field is Eng-

—continued on page iii of cover



Editor

INSPIRATION

ARE you a dead weight to the company you keep? Although not all of us are gifted with great powers of leadership, or physical strength sufficient to command high respect, or minds that are brimming over with new and scintillating ideas, or the ability to tell humorous anecdotes, or the personality that makes us the "life of the party," we need not be a dead weight in the circles in which we travel. There is something good that we can contribute to all of our associates. That "something" is inspiration.

Being a source of inspiration to others, not in a brilliant, showy way, but quietly and consistently, is an automatic process with some people. It is automatic with them because their minds are so full of clean, pure, wholesome, uplifting, inspirational thoughts that their very souls radiate the beauty within. Hardly a word need be spoken. They may not be in the limelight; their real and effective contribution to their fellows may hardly be noticed; but surely, effectively they breathe into the lives of others a freshened desire to climb upward and onward, to meet unflinchingly the vicissitudes that life must always offer.

To develop such fountains of inspiration takes more than a minute. Nor is that state gained by half-hearted effort. Only consistent striving to thrust out from one's consciousness degrading and unwholesome thoughts, filling the space in turn with truth, wisdom, and the fruits of honest mental effort, will suffice. The greatest development can come only if the mind is pointed ever upward to noble planes of thought high above the foothills of pettiness that are as great Everests to smaller, downward-gazing souls.

Yet, with all his introspection and silent search for truth and beauty, the man who would be a consistent source of inspiration to his fellows must reach out to include them all within the scope of his conscious interests. He must study their strong points to be ever ready to give deserved praise; he must let the mantle of charity be a covering to their weaknesses but never ignore an opportunity to offer help and strength to overcome them.

A man may be a dead weight to the company he keeps, he may just pull his own load, or he may both bear his allotted portion and inspire others in their task.

Which part do you choose to take in the company you keep?

—ROBERT E. RIGGS



CHAPELS HAD BEEN CHURCHES

YOU often hear it said of a man, "Although I don't know much of his beliefs, he does seem to be a very sincere individual." Regardless of their beliefs, the sincerity of men and women who live up to the knowledge which they possess should be and generally is esteemed by the people of the world.

Admittedly sincerity is often far from a definite proof of right. As in the much repeated example of Paul the Apostle, it must be affirmed that he was undoubtedly sincere in his persecution of the Christians. However, it was this quality of living up to what he thought to be right, with the additional and equally important characteristic of admitting error when shown the right that enabled the Lord to intervene.

The opposite of sincerity is hypocrisy. The Saviour, it should be recalled, chastised above all others those whom He termed as hypocrites, men that falsely assumed the appearance of virtue. It was these Pharisees and Sadducees who with an intricate knowledge of the "Law" discounted its teachings through their own failure to abide by it.

Hypocrisy, like most attributes of character, can be exercised in varying degrees from outright disobedience to one's own knowledge and teachings to the more subtle acts of professing beliefs in only those things which one finds it convenient to believe at the time.

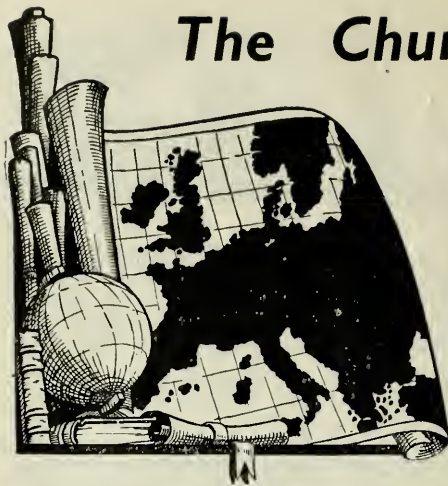
The efforts of the father to instruct his son, of the teacher to train his student, or of the foreman to demonstrate to the worker—these efforts can be thwarted faster by one hypocritical act on the part of the instructor than by any other single thing. The time-worn phrase of "practice what you preach" has a worthy as well as a practical moral behind it. Certainly the student can expect, if a thing be worthwhile, that those instructing him will apply the teachings in their own lives.

A pertinent quotation from Shakespeare gives us some insight into man's nature. "If to do were as easy as to know what were good to do, chapels had been churches, and the poor man's cottages princes' palaces. It is a good divine that follows his own instructions; I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teachings." He goes on to give his reason why this is so: ". . . The brain may devise laws for the blood; but a hot temper leaps o'er a cold decree."

It then appears that it is first necessary to acquire a strong belief not tempered by those things which seem convenient at the moment, and secondly comes the even more arduous task and responsibility to control the emotions to the extent that our actions may be ruled by reason. The Gospel of Jesus Christ not only gives to us a belief that is void of any tinge of "convenience" but also gives to us a power whereby we can, if we so desire, live up to these teachings.

—HUGH S. WEST

The Church in Europe



EUROPEAN MISSION PRESIDENT VISITS HOLY LAND.—

President and Sister Alma Sonne accompanied President and Sister Badwagan Piranian of the Palestine-Syrian Mission to a small cemetery near the city of Aleppo, Syria, where two missionaries of the Church are buried. On their tombstones are two inscriptions which read: "Whosoever shall lose his life for My sake shall find it," and, "I know the Gospel is true and you cannot deny having heard it preached by a humble servant of the Lord." The former inscription is on the grave of a former president of the Armenian Mission, Joseph Wilford Booth, who died in Aleppo on December 5th, 1929; and the latter is on the grave of Elder Emil J. Huber who died in Aleppo on May 6th, 1908.

President Sonne's purpose in visiting the Palestine-Syrian Mission was to get a first hand view of the country and people and to meet with the missionaries and Saints. He and Sister Sonne recently returned to London full of praise and good report of the Church activity in the Holy Land.

President Badwagan Piranian of the Palestine-Syrian Mission is a man well qualified for the position he holds. He speaks several languages fluently and can converse freely in Turkish, Armenian, and Assyrian. He is patiently

awaiting the time when he can enter Palestine proper and commence the preaching of the restored Gospel there. The second counsellor of the mission, Elder Carlos Asay from Monroe, Utah, has found his way into the hearts of hundreds of people through his basketball ability and clean sportsmanship. He gained fame in this sport while playing for the University of Utah and his reputation is known far and wide throughout the Middle East. On the evening of April 26th, 1949, his coach and teammates were in attendance at the M.I.A. meeting. Some of them took part on the programme. Elder Harold G. Connel, a student of music from Washington, D.C. and companion to Brother Asay, has used his musical ability to good advantage in getting friends and investigators interested in the Church. He and Elder Asay are frequently called upon to sing in public. The other two missionaries labouring in the Palestine-Syrian Mission, Elders Clyde Wilcox and Sterling Burch, are working in Aleppo, Syria, and have done an excellent job in bringing new life into that branch.

Sister Berta Piranian, the Mission Relief Society president, and Miss Araxie Eskijejan, a non-member and an employee of the American Hospital in Beirut, Lebanon, have introduced the Gospel to many through the Primary Association. At a meeting held while President and Sister Sonne were in attendance 75 were present, including some parents of the children. This auxiliary organisation offers splendid openings for the missionaries to explain the Gospel message. At the M.I.A. meeting there were 118 in attendance.

The foundation has been laid for a successful missionary endeavour in the Middle East. Much of the work done thus far has been of a pioneering nature which will bring forth fruit as the missionary corps grows and the difficult language is mastered.

BRITISH MISSION



ARRIVALS AND ASSIGNMENTS

The following missionaries arrived in the British Isles on May 3rd, 1949:

Elder **DONALD SINCLAIR GRAY** of Hawthorne, California, was assigned to labour in the Scottish District.

Elder **EARL STANLEY JONES** of Ogden, Utah, was assigned to labour in the Nottingham District.

Elder **CHARLES RAYMOND ONI-ONES** of Chicago, Illinois, was as-

signed to labour in the Norwich District.

Elder **RALPH H. MCFARLAND** of Casper, Wyoming, was assigned to labour in the Leeds District.

Elder **DON FRANK M. DARLEY** of Wellsville, Utah, was assigned to labour in the Sheffield District.

Elder **WILLIAM THORNTON** of Ogden, Utah, was assigned to labour in the Manchester District.



RELEASES

Elder **NEWELL E. WARR** was released as a missionary to the British Mission on April 20th. Elder Warr laboured in the Sheffield District, where he served as District President.

The following were released as missionaries to the British Mission on May 6th:

Elder **ALBERT E. WALKER**, who laboured in the Sheffield and Irish Districts, serving as district president in the latter;

Elder **MELVIN A. WHITE**, who laboured in the Birmingham and Scottish districts;

Elder **LORRY E. RYTTING**, who

laboured in the Welsh, Newcastle, and Manchester Districts, serving as district president in the latter;

Elder **ALBERT JOHN LONGHURST**, who laboured in the Leeds District;

Elder **JESSE VAUGHAN HOBSON**, who laboured in the Sheffield District;

Elder **THOMAS D. HARPER**, who laboured in the Birmingham and Norwich Districts;

Elder **JOSEPH CROWTHER**, who laboured in the Birmingham, Nottingham, Norwich, and Leeds Districts;

Elder **LLOYD CULLIMORE**, who laboured in the Bristol District.



APPOINTMENTS AND TRANSFERS

Elder **ORDEN D. LOWDER** was transferred from the Welsh District to the Nottingham District on the 24th of April.

Elder **WILLIAM A. EARNSHAW** was appointed President of the Leeds District on the 9th of May.

Elder **VERNON C. YOUNG** was transferred from the Scottish District to the Welsh District on the 17th of May.

Elder **MELVIN HARTSHORN** was transferred from the Welsh District

to the Scottish District on the 19th of May.

Elder **DAVID E. BEAN** was appointed President of the Scottish District on the 16th of May.

Elder **VAL J. YOUNG** was transferred from the Bristol District to the Birmingham District on the 12th of May.

Elder **ROBERT I. CALL** was transferred from the Sheffield District to the Leeds District on the 8th of May.

Elder **JERRY WELLS** was transferred from the Sheffield District to the Leeds District on the 8th of May.



DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT Reported by Florence I. Blackman

When an uncooperative weather man rained out Kidderminster M.I.A. plans for a picnic and evening's boating at Stanport, the fun-makers gathered with undampened spirits to the chapel for fun and games. As part of the summer programme the entire M.I.A. are going to the St. James Ballet on May 12th.

A lovely Mothers' Day service at Kidderminster was attended by a large congregation, over half of whom were non-members.

Busy Relief Society members of Northampton displayed the fruits of their labours at a successful bazaar held April 13th. A further highlight of the Northampton programme was a party for Sunday School and Primary children held April 14th.

Sixty members of the Birmingham Branch took advantage of the glorious holiday weather on Easter Monday to visit a local park for some exciting games of softball and football.

Following the district Union Meeting on April 30th a football match was played between Birmingham Branch and the district missionaries. The result was a draw—2 all—but great credit is due to the Birmingham players who took their lives in their hands as they attempted to forestall the "murderous" tactics of their opponents whose antics must be seen to be believed.



A further tangible reward to the Birmingham Branch for their continual support of the Budget System was the recent acquisition of a deluxe model amplifier which will greatly improve future socials and dances.

BRISTOL DISTRICT Reported by Derwin J. Orgill

Stroud Branch was reorganised on April 24th, with Elder Derwin J. Orgill being sustained as branch president and Elder Don V. Black as branch clerk and Sunday School superintendent.

On Sunday evening, May 1st, forty-two members, friends, and investigators enjoyed a pageant, "A Child, Too, Must Know the Way," presented by the Stroud Branch Primary.

From Plymouth comes the word that activities are in full swing and that much interest has been aroused through the efforts of Elders Plant and Wilcox. Within a period of two months, investigators' meetings have increased very rapidly, coupled with open air meetings. "Look for a new branch in the vicinity of Plymouth in the near future!"

On May 10th the Cheltenham Branch Primary sponsored a Mothers' Day party which attracted some eighty-two people, fifty-four of whom were Primary children, and eight Bee-Hive girls. Refreshments and ices were served by the Relief Society sisters and Cheltenham elders.

Latest addition to the expanding Bournemouth Branch is the Primary Association organised Sunday, May 15th, with Mrs. Olive Hall as Primary Mother. Initial activity of the new Primary occurred the following day with a fine group of children (and adults) attending.

On May 7th, Mr. and Mrs. Arthur Cole sailed on the "Aquitania" for Rosemary, Alberta, Canada. Mrs. Cole is the former Rose Fletcher of the Stroud Branch.

HULL DISTRICT

Reported by Betty Pashby

Children from Grimsby's two Primaries, numbering 45, combined to enjoy a lovely evening of games and dancing. Recitations, singing, and dancing numbers were presented by children from Mrs. Florence Hammond's Primary.

Sturdy Grimsby M.I.A. cyclists peddled 16 miles to Rowendale Valley on Easter Monday to enjoy a picnic and games. The 16 mile return journey rounded off a strenuous but fun-filled day.

Beautiful sunshine greeted all on Easter morning, and the children of Hull Branch in their fresh, bright clothes portrayed their programme with a charm felt by everyone.

On Easter Monday the Hull M.I.A. staged a rousing baseball game and delightful picnic at East Park, finishing off the day with boating. In spite of aching limbs everyone had a lovely time.

A social held on April 26th to mark the opening of the Hull M.I.A. summer programme, with J. C. Kennington acting as M.C., found all Mutual goers enjoying games, dancing and most acceptable refreshments in the form of "hot dogs."

Mothers' Day at Hull was indeed a satisfying occasion. A vocal solo, "This Is My Mother's Day," was rendered by Hilda Twidale. After presenting poems and stories, to complete the programme the children presented their mothers with bunches of violets.

On May 10th a farewell party was held for Brian Utley prior to his leaving for Ogden, Utah. A presentation was made from the Hull Branch, and all the Saints joined in wishing Brian God-speed.

IRISH DISTRICT

Reported by Anne B. Dunn

The Irish District wishes to congratulate Elder Melvin M. Fillerup on his appointment as district president and assure him that he will receive the support of the district.

The Belfast Branch M.I.A. had a social marking the close of the winter season and the opening of the summer activity. There were thirty-five in attendance, most of whom were teenagers. Games, dancing, and refreshments were heartily enjoyed by all.

The Belfast Branch Sunday School sponsored a beautiful Mothers' Day programme. Taking part were mostly young people. The Primary class under

the direction of Mrs. Ethel Ditty presented a tableau entitled, "Mother." They also sang "Oh I had such a Pretty Dream Mama." Miss Daphne Jamison, Mrs. Anne B. Dunn, and Mr. William Stewart were speakers and paid tribute to Mother. Miss Elsie Stewart sang "The Lord's Prayer," and the Sunday School children distributed corsages which were artistically prepared by the Sunday School officers. Each mother present received a floral tribute.



The Dublin Branch paid tribute to their mothers with a similar programme at which each mother received a lovely corsage.

LEEDS DISTRICT

Zion is growing! May 7th saw five members come into the Church. The baptismal service was held in Bradford chapel with District President Ralph L. Jack conducting. Elder Hal K. Campbell baptised Brenda Guy, Kenneth Mitchell and Hilda Mitchell, who were confirmed by Elder Keith B. Romney, Branch President Frank Holroyd of Halifax, and President Jack, respectively. Elder Norville Craven baptised Margaret Coates and Nora Worth, who were confirmed by Elders D. Wayne Rose and John H. Schaerrer, respectively.

The Bradford Branch M.I.A. under the direction of Fred Laycock rambled from Fullneck to Tong Church, where Margaret Kirk won a prize for finding the oldest grave stone, 1635.

"Beetle," that exciting game of drawing bugs, was the main feature of an M.I.A. social held in Leeds Branch under the guiding hand of Annie B. Wigglesworth.

A farewell party in honour of President Jack and Elder Campbell was held on May 5th in the Halifax Branch Hall. Not to be outdone, the district gathered in Bradford on May 14th to

send the Elders home with a party not to be forgotten.

Castleford Branch, now transferred from the Sheffield District to the Leeds District, was recently reorganised with Elder Jerry D. Wells as branch president and Elder Robert I. Call as clerk.

Ellen Schofield's Primary at Castleford presented an excellent Sunday evening programme on May 1st which included two short plays, poems, and songs.

A "Blossom Dance" held at Bradford Branch was sponsored by the M.I.A. of Dewsbury Branch. The Dewsbury choir was in attendance. Joan Day sang a solo. There was a good attendance and an enjoyable time was had by all.

LIVERPOOL DISTRICT

Reported by Stephen B. Nebeker.

On Friday, April 8th, fifty-four members and friends attended a branch reunion held to celebrate the reopening of the Nelson Branch. District President Leland Rawson reorganised the branch on Sunday, April 10th. The following have been sustained in office: branch president, Elder Mervin R. Brown; counsellors, James R. Pickles and George A. Holmes; branch clerk, Joseph F. Slater; Sunday School superintendent, Elder Justin Green; counsellors, Jarvis Slater and Eliza Holmes; secretary, Enid Kyle; Relief Society President, Ivy Pickles; M.I.A. President, George A. Holmes; counsellors, Jean Kyle and Maureen Hacking; secretary and treasurer, Carl R. Pickles; Genealogy Chairman, Douglas C. P. Latham.

Mr. Raymond was sustained as second counsellor in the Preston Branch presidency on April 24th. May Jamieson, Jean Brodie, and Beatrice Webster were released from office as second counsellor in the Relief Society, second counsellor in the Sunday School, and first counsellor in the Primary.

Changes in the Burnley Branch are as follows: Mrs. Lord was released from the Relief Society Presidency, Mrs. Holmes was released as her counsellor.

Mothers' Day was fittingly observed by the seven branches in the district with special programmes. Those in attendance enjoyed the opportunity of paying homage to their mothers.

On Easter Sunday the Preston Branch Sunday School presented the story, "Where God Is, Love Is," in the form of a play. Mrs. Bessie Corless trained the children, who gave an excellent performance. Those taking part were Laurie Scott, Brian Scott, James Jamieson, Jean Jamieson, and Dorothy Woof.

LONDON DISTRICT Reported by Jean Silsbury.

At a baptismal service held March 26th, Andrew Frank Virgilio Demaine was baptised by Elder Vennor J. Meacham and confirmed by Elder Robert E. Riggs. On April 9th Richard William Holmes was baptised by Elder Riggs and confirmed by President L. Ralph Meacham.

A party was held in the South London Branch on May 5th honouring Brian Leese and Joan Fyfe who sailed for Zion the next day. The branch president expressed the feelings of all in saying how sorry the branch was to lose such hard workers. Both of the departing ones have given good service to the British Mission Genealogical Department.

An old folks' party was held at the home of Mrs. M. Hawkes on April 13th, with luncheon prepared under the auspices of the North London Relief Society presidency. All expressed the wish that these gatherings could be held more frequently.

Over the Easter holidays the Brighton Branch enjoyed two outings, under the direction of Mrs. Faith Mitchell and Miss Audrey Chapman. On Good Friday twenty Primary and Sunday School children went to Moulescombe Wood, and on Easter Monday the whole branch visited Patcham Park.

MANCHESTER DISTRICT Reported by Norman T. Woodhead

On April 12th the Oldham M.I.A., under the supervision of Percy Bowyer, M. I. A. president, pitched in with a will to clean the chapel from end to end and had a fine time doing it. Hard earned refreshments were enjoyed by the workers.



Mothers' Day observed throughout the district found especially good attendance at Hyde where a beautiful service received high compliments from District President B. D. Gardner.

In Rochdale, where 52 people were present, Tom Colloclough, Phyllis Hoyle, and President Sylvester H. Dale paid tribute to Mothers.

M.I.A. activities thus far have included a tour by Hyde to a large newspaper works, and a varied programme of softball, cricket, hikes, rowing, putting, cycle polo, tennis, and visits to places of educational interest for Rochdale. Also an alternative plan has been arranged for bad weather, each member of the M.I.A. being responsible for some part of the programme. A special Rochdale attraction is the Gleaners' softball team, which is reputedly ready to meet all comers. Anyone wishing to accept their challenge may contact Miss Joan H. Waddington, 184, Edmund Street, Rochdale.

NEWCASTLE DISTRICT Reported by Evelyn Young

This has been a month of great activity in the Newcastle District, all the branches having presented M.I.A. Road Shows with much enthusiasm. Everywhere the Millennial Chorus was given a wonderful reception, and the highlight of their visit to the district was an opportunity to make recordings for broadcast from the B.B.C. House, Newcastle.

At a public meeting held in Sunderland chapel, April 25th, 75 members and friends were present to hear President Selvoy J. Boyer and Elder Clifton McBride speak on the principles of the Gospel. A wonderful spirit prevailed throughout the meeting.

Miss Joyce Tiffen, District "Millennial Star" reporter; Stanley Short, District M.I.A. assistant; Elder Neal Capel, Sunday School assistant; and Mrs. Marjorie White, Relief Society assistant, have been released from their offices with a vote of thanks and the following sustained: Mrs. Evelyn Young, "Millennial Star"; Elder Clifton R. McBride, M.I.A.; Miss Joyce Tiffen, Sunday School; and Mrs. Hilda Fisher, Relief Society.

Middlesbrough Branch held a farewell social April 19th in honour of Mr. and Mrs. James Fugal and their daughter, Jean, who have since sailed for America, where Mr. Fugal will take a position as a librarian at the University of Utah.

On April 18th a baptism was performed in the sea at Crimdon when Ronald Almond was baptised by his uncle, Stanley Short.

Further district baptisms were performed April 23rd in Sunderland at a service conducted by Derek Harland. The following were baptised: June Frances Binney and Jane Charlotte Wilson by Elder Clifton R. McBride and confirmed by Elder Thomas E. Dalling and Elder Boyd Storey, respectively; Cynthia Elsie Pickersgill baptised by Derek Harland and confirmed by Elder Merrill Balls; Edmund Walton baptised by Elder Bruce McGuire and confirmed by Elder David Simister; Sadie Sarah Burnicle baptised by Elder Thomas V. Thomas and confirmed by Elder Reed A. Benson; Cecilia Burnicle baptised by President F. W. Oates and confirmed by Elder Victor E. Gilbert.

NORWICH DISTRICT

Reported by T. M. Aldous

Special guests at a recent Lowestoft Relief Society tea and social were the branch presidency and local mission-

aries. Games and entertainment numbers topped off the highly successful evening.

M Men and Gleaners of Lowestoft were also active, staging a banquet for which each member contributed some item of food. Following the eats, games, dancing, and music were enjoyed as final evening festivities. On April 4th the same group visited the Lowestoft Playhouse to see the delightful comedy, "Peg O' My Heart."

Nineteen were in attendance at a children's programme prepared for the Cambridge Branch Primary conference. The Cambridge children had a chance to shine again as they presented items on Mothers' Day and made a further presentation of flowers to their mothers.

At the closing Norwich M.I.A. social 40 people turned out for entertainment conducted by Elder Kirkham and refreshments served by Rosemary Beales.

On May 11th a Primary party, complete with refreshments, was held for the 40 children who came.

Baptisms: March 28th — Rosemary Beales of Norwich baptised by Elder Wayne Thornock and confirmed by President George W. Palmer; Susannah Mary Knights, baptised by Elder Thornock and confirmed by Elder Valton E. Jackson. May 8th—Kathleen Marie Boar and Terrance Herbert Parker, both of Norwich, were baptised respectively by Elder Jackson and Elder Thornock and confirmed respectively by Elder Thornock and Elder Jackson.

NOTTINGHAM DISTRICT

Reported by June Wilson

On April 20th the Leicester M.I.A. held their speech festival with all the members taking part in displaying some type of speech art. A Leicester social was held on April 30th in aid of Primary funds, and on Sunday, May 1st, 54 Saints and friends attended the Leicester Primary conference. An inspiring programme was presented under the direction of G. Doreen Green, Jean Parker, and Violet Mansfield.

The Mansfield Branch Relief Society held a successful social on May 14th with every one of the thirty people present enjoying himself.

A public meeting held in Mansfield on April 22nd found sixty people gathered to hear President Selvoy J. Boyer and District President Russ Ballard. The meeting was conducted by A. H. Hewerdine, as branch president of Mansfield. Choral numbers were arranged by Edith Brown.

On May 8th A. H. Hewerdine was released with a vote of thanks as Mansfield Branch president, and Ernest Sipson was sustained in the position.

SCOTTISH DISTRICT Reported by Betty Houston

The Scottish District has been honoured by the presence of the Millennial Chorus in their midst. This chorus is doing a fine work throughout the mission, and we wish to extend to them our congratulations and thanks.

A very successful fancy dress party was sponsored by the Edinburgh Branch M.I.A. Prizes were awarded for the best costumes: 1st, Mrs. Guy Percy; 2nd, Miss Thelma Morgan. An enjoyable time was had by all.

President Selvoy J. Boyer conducted a public meeting in Edinburgh which was well attended by investigators and members.

In Airdrie a baptismal service was held at the Public Baths, May 8th, 1949. Miss Agnes Woodhead Tom was baptised by Elder David E. Bean and confirmed by Elder Arthur B. Chase.

In Glasgow a baptismal service was held March 5th, 1949. Florence McNeal Clark was baptised by Elder Thomas E. Madill and confirmed by her husband, Robert Clark.

SHEFFIELD DISTRICT Reported by Arvilla Smith

The Sheffield Branch M.I.A. winter season closed with a fish and chips supper and social evening conducted by the M.I.A. presidents. Many friends

and investigators enjoyed the games and dancing which followed.

For the conjoint Sunday evening service, May 1st, Primary Mother Dorothy Bailey conducted a well received programme of speech, musical items, and recitations given by the children.

A "Hobo Holiday" was held by the members of the Barnsley Branch M.I.A., May 3rd, in the Latter-day Saint hall, which was cleverly decorated in keeping with the theme. All those attending dressed as hobos. The M.I.A. president conducted the affair.

After practically two years of searching and hard work by the missionaries, a suitable hall delightfully situated has been acquired in the Brentwood Private Hotel, Rotherham, for holding meetings. This branch has once more been established on a firm basis with Elder Francis Bitton as president and Elder Don F. Darley as clerk. The Rotherham Branch was officially opened May 8th by District President David E. Gledhill.

Rachel Sheila Hampstead, Pauline Phrenice Hampstead, and Stephen Aurelius Hampstead were baptised by their father, Joseph Hampstead, in the Sheffield chapel on April 23rd. They were confirmed by Elders David Kurr, David E. Gledhill, and Joseph Hampstead, respectively.

WELSH DISTRICT Reported by Gladys Mason

May 3rd was a big day for Edna Williams of Merthyr Tydfil. On that day branch members and friends 100 strong gathered to celebrate her wedding and her birthday—both on May 3rd. Cutting of the wedding cake and birthday cake was followed by a wonderful banquet, programme, and dance.



At Mothers' Day programmes held in the Merthyr and Varteg Branches, mothers were remembered with flowers and especially prepared booklets.

Saints in Rhyl, North Wales, recently visited by Elders William T. Davis, Melvin Hartshorn, and Don Reimann, were found to be strong in the faith despite their separation from organised branches of the Church. Meetings were held there with members and friends.

Although Elders Duffin and Farraway have been transferred from Barry to Cardiff, the Primary at Barry, which has an average attendance of 25, will be continued.

Elder W. T. Davis and Elder Tom Duffin, on a special invitation, held a most interesting meeting with the minister and members of the Church of Christ, resulting in an invitation to meet with them in their Sunday School and to speak at their evening meeting on May 15th.

Approval has been received from officials of Barry, Cardiff, Merthyr Tydfil, and Pontypool to hold open-air meetings during the summer months.

DISTRICT CONFERENCES

Spring Series

MANCHESTER

Three well-attended sessions on April 24th combined to make a successful Manchester district conference. The morning meeting was highlighted by a children's programme, and all three sessions were addressed by President Selvoy J. Boyer. Musical numbers added to the interest of the conference.

IRISH

Filled to capacity at each session of conference, 13, The Mount, Belfast, was the scene of a spiritual feast enjoyed by Irish Saints and investigators on May Day. Under the direction of Mrs. Ethel Ditty, children of Belfast presented a commendable half-hour morning programme. Sessions were further heightened by vocal and instrumental solos and by Latter-day Saint hymns beautifully rendered by the Belfast Branch choir conducted by Elder Vaughn Merrell.

In attendance to address the conference-goers were President and Sister Selvoy J. Boyer, President and Sister George F. Poole, President and Sister Leland W. Rawson, and Elder Vennor J. Meacham, British Mission secretary.

LEEDS

During the morning session of Leeds district conference, May 8th, a pro-

gramme was presented by Sunday School children, and Bee-Hive and Gleaner girls having completed outstanding scrapbooks as special projects were honoured by Mrs. May Taylor, district M.I.A. assistant.

Formalities for transferring Castleford, Yorkshire, Branch from the Sheffield District to the Leeds District were witnessed at the afternoon session.

Climax of the day was President Boyer's address before 240 people in the evening, the largest conference gathering in Leeds District for many years.

SCOTTISH

Especially marked was the number of investigators attending the Scottish district conference, May 15th. All three sessions boasted a good representation of members and investigators. As a major part of the morning session a youth programme was presented which deserves a special word of praise for the magnificent way it was carried out.

Inspirational talks were delivered by President and Sister Boyer and President and Sister Rawson during the day. The Scottish District will remember the May, 1949, conference for many years to come.

PERSONALS

BIRTHS

CHIPPING.—Stephen Parker Chipping, son of Mr. and Mrs. Frank Chipping, born April 5th, was blessed by his grandfather, Mr. Harry Chipping, in St. Albans.

COOTE.—Kathleen Lilian Jane Coote, daughter of Mr. and Mrs. Henry Coote, was blessed March 6th by Elder Oscar W. Thornock at the Lowestoft Branch chapel.

FLEMING.—Connell Fleming, son of Mr. and Mrs. P. G. Fleming, born March 31st, was blessed by Elder King on April 29th at the residence of the parents in Norwich.

HAMMOND.—Francine Lorraine Hammond, daughter of Mr. and Mrs. Douglas Hammond of the Grimsby Branch who was born on November 7th, was blessed by President Allen Swan on April 10th.

LAING.—Elizabeth Stevenson Pater-son Laing, daughter of Mr. and Mrs. John Riggans Laing, was blessed in Airdrie on January 16th, 1949, by Elder Arthur B. Chase.

LAIRD.—Ralph Templeton Rabone Laird, son of Mr. and Mrs. Benjamin Plant Laird, was blessed in Coatbridge (Airdrie Branch) on January 7th, 1949, by Elder David E. Bean.

LARMOUR.—George McAlpin Lar-mour, son of Mr. and Mrs. John Lar-mour, was blessed on the 8th of May by Joseph Ditty.

MACKAY.—Laura Margaret MacKay daughter of Mr. and Mrs. John Shaw MacKay, was blessed in Airdrie by Elder Arthur B. Chase on January 3rd, 1949.

MARTIN.—Gertrude Martin, infant

daughter of Mr. and Mrs. George Mills Martin, was blessed on November 1st, 1948, by Elder David E. Bean.

McPHERSON.—Christine McPherson, daughter of Margaret McPherson, was blessed on May 1st, 1949, by Elder Vernon C. Young.

OSBORN.—Valerie Osborn, daughter of Mr. and Mrs. E. G. Osborn, born April 4th, was blessed by her father on May 8th in the St. Alban's Branch chapel.

DEATHS

SUTTON.—Mrs. Sutton of the Grimsby Branch died on May 2nd at the age of fifty. Funeral services were conducted by Elder Wheeler and the grave was dedicated by Elder David Phelps.

EMIGRATIONS

BULLOCK.—Mr. and Mrs. J. Bullock and their sons, Peter and Martin, formerly of the St. Albans Branch, emigrated to Salt Lake City on the 22nd of April.

FYFE.—Joan Fyfe of the Dewsbury Branch, emigrated to Salt Lake City on the 6th of May.

LEESE.—Brian Leese, formerly of the South London Branch, left for Utah on the 6th of May.

UTLEY.—Brian G. Utley of the Hull Branch emigrated to Ogden, Utah, during May.

MARRIAGES

BARLEY-BROWN.—Ethel Barley, recently of the Sheffield Branch, was married in the Salt Lake Temple on the 4th of April to Mr. Charles Robert Brown of Washington D.C.

ANSWERS TO

"CAN YOU GUESS THESE FLOWERS?"

1, Sunflower; 2, Tulips; 3, Snap-dragon; 4, Pansy.

ANSWERS TO

"MILLENNIAL STAR" QUIZ

1, c; 2, b; 3, a; 4, d; 5, b; 6, b; 7, d; 8, c; 9, a; 10, c; 11, d; 12, b; 13, b; 14, d; 15, a.

HERE ARE LATTER-DAY SAINTS

—continued from page 164

Once she had suffered such a loss of blood that the doctor gave her two hours to live. Only last winter she miraculously recovered from a head injury inflicted when an automobile struck her only a few feet from the front door of their home.

Despite his handicap, George has presided over the Hull Branch twice. When the members of the branch erected a chapel it was George who did the entire plastering job.

But George Utley is at his best on the stage. If you don't believe me, just ask the "Millennial Chorus." His sketches portraying a fish and chip addict, a cinema-goer, and a chef have entertained scores of people. Missionaries are apt to get an "ad lib" rendition whenever they call at his home.

WHY THE BOOK OF MORMON?

—continued from page 169

ing of a modern author. Scholars can give the answer to this claim.

The book describes the travels, customs, and beliefs of people living on the American continent from 2,000 B.C. to 400 A.D. It tells of their origin, their inheritance and traditions. It describes their customs, cities, beliefs, their activities and their way of life. During the 119 years since its publication, archaeology and research will tend to condemn or approve these descriptions.

Joseph Smith tells in a simple, direct narrative what he did, where he lived, those who assisted him. He describes circumstances, situations and conditions concerning the coming forth of the Book. Contemporary historical data will prove or disprove these declarations.

At the time of the death and resurrection of the Christ and the manifestation of the power of the Holy Ghost, which He promised to bestow upon His disciples, there was a multitude of witnesses who saw and heard the resurrected Lord and received the

The spirit of the Gospel is strong among the members of the Utley family. Brian would like nothing better than to return to Britain in about four years as a missionary. Dark-eyed Ann, aged twelve, and blue-eyed Janet, "almost old enough for baptism," can always be depended upon to render a story or poem in an outstanding manner.

Yes, the Utleys are proud of their son and daughters. Brian had been more or less of an interpreter for the folks and he will be missed in that capacity. We all feel that Brian is the "advance guard" in the gathering of the Utley family to Zion. With this thought in mind, George and Violet Utley will face the lonely hours and the trials of the future having faith in their Maker and in the not too distant reunion with their boy.

power of the Holy Ghost. Thus arose the Primitive Church.

During the lifetime of the Prophet Joseph Smith, all sincere converts knew by the power of the Holy Ghost promised to them, and by their personal knowledge of the Prophet's life and the lives of the witnesses, that the Book of Mormon was divine and that it was preserved, written, brought forth, and was translated by the power of God to convince all men that Jesus is the Christ. There is, therefore, a multitude of witnesses for the Restored Church as there were for the Primitive Church.

This book of over 500 pages is prophecy, history, the teachings of the resurrected Christ. Mistakes could have been made on every page if the book was a fraud or deception. The Prophet sealed his testimony with his blood and thousands have given their time and means, and hundreds have given their lives for the building of the Church of Christ upon the earth.

Where is God? A weary world cries out, "Oh God, if we are your children and you love us, help us to know thee, that we may live in peace and love."

We, who know both by learning and by faith, and with the confirmation to our souls by the power of the Holy Ghost that the Book of Mormon is divine, invite all men everywhere to read and study and investigate with faith this book. It was given to all men by the gift and power of God "to convince all men that Jesus is the Christ manifesting Himself to all nations." A man who once lived on earth has returned again with a message to all mankind. It is verily the greatest announcement that has come to men since the death and resurrection of Christ. It is a challenge to all men.

MESSAGE FROM THE MISSION PRESIDENCY

—continued from page 167

withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (Ibid. 121: 36, 37)

Bearers of the priesthood, let us learn our duty, let us be diligent in our calling, and let us labour in love and with an eye single to the glory of the Lord. Then shall our blessing be

To know that Jesus is the Christ and that He has restored His Church with its powers and blessings by the power of the Holy Ghost, exceeds in value the wealth, power, or the honour of men. The Church of Jesus Christ humbly declares by way of commandment from God that the Book of Mormon has been given to the world by divine power to convince all men that Jesus is the Christ. To know and to realise this truth is the beginning of the way to peace, happiness, and the abundant life in mortality and eternal progress here and in the life to come.

great. "For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." (Ibid. 84: 33, 34)

SELVOY J. BOYER,
GEORGE F. POOLE,
LELAND W. RAWSON.

WAS JOSEPH SMITH SENT OF GOD?

—continued from page 165

But step by step, as he was commanded by God and as the scriptures foretold, Joseph Smith acted as an instrument in the hand of the Lord for ushering in a new and full dispensation of the everlasting Gospel. Today his works as well as his words bear witness of his divine mission.

We who have been called as emissaries of God, bearing that same authority spoken of here, unitedly voice our testimony: God lives, Jesus of Nazareth is the Christ, the Son of the Living God, and finally, that Joseph Smith was sent from God to restore His truth to the inhabitants of the earth.

LETTER FROM THE "TRAVELLING TEN"

—continued from page 166

One begins to wonder how a group so hastily trained, so inexperienced, could attract so much outstanding attention. Perhaps it's because of our unusual arrangements, or our singing mostly a capella, but I believe our singularity arises from another more important fact: the Lord is with us.

Your brother in the Gospel,

Elder GRANT R. HARDY,
Millennial Chorus Reporter

★ ★ ★

Elder Hardy is recovering very satisfactorily from a cyst on his leg and is now out of the hospital. (Editor)

OPEN-AIR MEETINGS BEAR FRUIT IN NOTTINGHAM

By Caroline Tucker

IN the Nottingham District during the past year there have been forty-five persons baptised, more than half of whom attribute their initial contact with the Church to open-air meetings. This fact has impressed upon the missionaries the value of the open-air meetings.

The results of these meetings are noticed in many ways, particularly in tracting where the reaction of many of the people who have attended the open-air gatherings is very favourable. Many doors have been swung open to the missionaries by people who received their first impression from the

elders on the market squares.

An outstanding piece of missionary work and an example of what the Nottingham missionaries are doing is demonstrated by the record acquired by Elder M. Russ Ballard, now the Nottingham District president. Elder Ballard has held three hundred and sixty street meetings during the past year.

The fruits of their works can rightly be a source of satisfaction to the Nottingham missionaries who have spent their time and energy expounding the Gospel principles from the street corners and public squares.

OUR EUROPEAN MISSIONS— FINLAND

—continued from page 171

the past 10 years. The ugly effects of war are everywhere to be found. The Winter War of 1939-1940, the 3-year war which broke out in 1941, and the short Lapland War with the Germans in 1944-1945, resulted in heavy economic burdens for Finland. Increased national debt, loss of territory, migration of population, and the payment of a 75 million pound war debt are some of the factors which have complicated Finland's recovery programme and brought about a general retardation in the country's reconstruction. The following bits of statistical information indicate how much the war has really affected this country: (1) Every 9th citizen in Finland is a displaced person; (2) every 16th man is permanently disabled; (3) every 17th woman is a war widow; and (4) every 25th child is a war orphan.

These and other available factors may paint a rather dark picture of Finland. However, we heartily agree with a recent government bulletin which stated that "... the productive machinery in present-day Finland is wholly intact and in a working condition. The country thus possesses the prerequisites for recovery and for pull-

ing through the difficulties of the next few years, and also for gradually getting its overseas trade into full swing again." The "prerequisites" here mentioned are far from being entirely mechanical. The Finns' ability to manage money affairs, their willingness to work hard, and their burning determination to succeed, all of which have many times been demonstrated to the world, are the controlling influences behind the reconstruction and recovery programme in Finland today.

The future of the Church in Finland is one of growth and certain success. Our chief concern today, however, is the laying of a solid foundation upon which the Church can be built. We truly rejoice as we follow the birth and growth of this new mission. Every day brings signs of progress in the work. More and more people are being attracted by our message. And most thrilling of all is to note the spiritual growth of our fine members. They do not always find it easy to change their thinking quickly and to accustom themselves to the ways of the Church. But the power of the Gospel to influence lives, to build men and women, and to guide God's children in the paths of righteousness is being conclusively demonstrated to those of us who are privileged to observe it.

REPORT ON MICRO-FILM ACTIVITIES

List of the Genealogical material micro-filmed for the Church Library, Salt Lake City.

Jewish Records of the Great Synagogue, New Synagogue, and Hambro Synagogues, London, comprising Births, Marriages, and Deaths of the members.

Lancashire.

Lists of Persons with Religious Creeds 1901-1914; Apprentices Indentures 1810-1830; The Farrer Collection of Miscellaneous Pedigrees; Lists of Children emigrating to Canada from Swinton School.

Parish Registers.

Stoke, Kent, 1666-1891; Longham, Norfolk, 1558-1948; North Elmham, Norfolk, 1538-1934; Barnby, Suffolk, 1691-1949; North Cove, Suffolk, 1696-1948; Fressingfield, Suffolk, 1554-1949; Flaunden, Herts, 1729-1949; Latimer, Buckinghamshire, 1756-1947; Passenham, Buckinghamshire, Overseers' Accounts, 1693-1720.

Material relating to the Isle of Man.

Census Returns of the Island for 1821-1831, 1841, 1851, 1861, 1871; Liber Electorum 1867-1878; Liber Plitor 1496-1789; Liber Scac 1580-1779; Old Manx Families; The Goodwin Family Genealogy; Various Monumental Inscriptions; Miscellaneous Pedigrees; Browns Directory 1882; Miscellaneous Directories 1882; Fensible Roll 1793-1802; Muster Roll, Douglas Regimental Book 1793; Land Owners, Land Valuation under the Asylum Act 1860, with an Index to all holders of land at that time; Tithes Compositions Book 1841; Balafreer Household Account Book 1818-1851; Kilmore and St. Bridget, Dublin Marriages 1739-1761 and 1840-1890; Manorial Rolls, South, 1643-1700; Manorial Roll, North, 1643-1700; Book of Sales 1725-1779.



Wales.

Wills and Admonitions from Llandaff, Hereford Deanery, St. David's, Carmarthen, Bangor, St. Asaph, Chester Supra Brecon; Bishops' Transcripts from the Diocese of Llandaff, Swansea, Brecon, and Bangor; Bob Owen Manuscripts, Bradney Manuscripts, and various volumes dealing with Welsh Families in Liverpool, etc.

Bishops' Transcripts from the Diocese of Swansea and Brecon.

Llanmadoc Glam 1672-1910; Llanrhidian Glam 1671-1882; Llanamlet Glam 1672-1878; Llansantfrawd Brecon 1717-1868; Llansteffan Radnor 1707-1869; Llanthety Brecon 1714-1845; Llanwrthwl Brecon 1713-1865; Llanwrtyd 1713-1868; Llanynis Brecon 1713-1848; Llanyre Radnor 1705-1867; Llanywern Brecon 1713-1871; Llowes Radnor 1714-1841; Llyswen Brecon 1716-1853, Llywel Brecon 1708-1858; Maesmynis Brecon 1687-1848; Merthyr-Cynog Brecon 1713-1871; Nantmel Radnor 1705-1873; Newchurch Radnor 1701-1853; Nicholaston Glam 1671-1896, Oxwich Glam 1672-1899; Oystermouth Glam 1672-1871; Patrício Brecon 1713-1836; Penderin Brecon 1713-1836; Penmaen Glam 1686-1902; Pennard Glam 1677-1890; Penrice Glam 1672-1882; Pilleth Radnor 1687-1855; Porteynon Glam 1672-1883; Reynoldston Glam 1682-1873; Rayadr Radnor 1779-1872; Rhosilly Glam 1671-1898; Rhulen Radnor 1687-1850; Rhydydriw Brecon 1803-1864; St. Harmons Radnor 1687-1865; Sketty Glam 1851-1878; Swansea Christ Church 1872-1880; Holy Trinity 1856-1886; St. Gabriel 1889-1891; St. James 1867-1882; St. John 1785-1873; St. Mark 1894-1895.

Addresses of Genealogical Chairmen

BIRMINGHAM DISTRICT

Birmingham Branch:
Mr. B. Green,
68, Brewing Street,
Handsworth,
Birmingham.

Nuneaton Branch:
Mr. C. H. Bradley,
46, Sudeley Road,
Nuneaton.

BRISTOL DISTRICT

Bristol Branch:
Mr. T. H. Stanbury,
74, Redcatch Road,
Knowle, Bristol, 4.

Cheltenham Branch:
Mr. R. E. Green,
33, Exmouth Street,
Cheltenham, Glos.

Stroud Branch:
Elder D. J. Orgill,
"Kildare,"
Cowle Road,
Stroud, Glos.

Bournemouth Branch:
Elder D. C. Keller,
88, Beaufort Road,
West Southbourne,
Bournemouth.

HULL DISTRICT

Hull Branch:
Mrs. V. Thistleton,
43, Highfield,
Sutton, Nr. Hull.

IRISH DISTRICT

Belfast Branch:
Mr. J. Ditty,
126, Orby Road,
Belfast, N. Ireland.

Dublin Branch:
Mr. C. Steele,
120, Morehampton Rd.,
Dublin,
Republic of Ireland.

LEEDS DISTRICT

Bradford Branch:
Miss B. Whitaker,
4 Moulson Street,
West Bowling,
Bradford.

Dewsbury Branch:
Mr. R. Cunningham,
4, Whitaker Square,
Batley.

Halifax Branch:
Mr. F. Holroyd,
4, West View Terrace,
Pellon, Halifax.

Leeds Branch:
Mr. G. Camm,
9, St. Margaret's Rd.,
Horsforth, Nr. Leeds.

LIVERPOOL DISTRICT

Accrington Branch:
Mr. J. Dawson,
14, The Arcade,
Accrington, Lancs.

Blackburn Branch:
Mr. H. Shorrock,
38, Mill Lane,
Blackburn, Lancs.

Burnley Branch:
Mr. W. Duckworth,
17, Ford Street,
Burnley, Lancs.

Liverpool Branch:
Mr. R. Morris,
33, Rosebery Street,
Prince's Park, L'pool.

Nelson Branch:
Mr. D. Latham,
7, Sefton Terrace,
Burnley, Lancs.

Preston Branch:
Mr. G. G. Jamieson,
51, Berry Lane,
Longridge,
Nr. Preston, Lancs.

Wigan Branch:
Mr. C. Hartley,
193, Gidlow Lane,
Wigan, Lancs.

LONDON DISTRICT

Brighton Branch:
Mr. Wm. E. Mitchell,
53, Birdham Road,
Brighton 7, Sussex.

Gravesend Branch:
Mr. K. Ewings,
142, Parrock Street,
Gravesend.

Luton Branch:
Mr. A. Osborne,
41, Heywood Drive,
Luton, Beds.

North London Branch:
Mr. S. J. Hawkes,
44, Addington
Mansions,
London, N.5.

St. Albans Branch:
Mr. E. Osborn,
70, Kingshill Road,
St. Albans, Herts.

South London Branch:
Mr. F. Hutton-Ward,
25, Balham Park Rd.,
Balham, S.W.12,
London.

MANCHESTER DISTRICT

Denton Branch:
Mr. G. A. Taylor,
70, Windsor Road,
Denton, Nr. M'chester.

Hyde Branch:
Mr. T. Boothroyd,
1, Rockford Street,
Hyde, Cheshire.

Rochdale Branch:
Mr. F. Waddington,
184, Edmund Street,
Rochdale, Lancs.

NEWCASTLE DISTRICT

Carlisle Branch:
Elder J. Gray,
Birch Close,
Horton Grange,
Carlisle.

Middlesbrough Branch:
Mr. C. D. Harland,
98, Aire Street,
Middlesbrough,
Yorks.

Newcastle City Branch:
Mrs. I. Morris,
7, Kingsgate Terrace,
Hexham,
Northumberland.

South Shields Branch:
Elder C. R. McBride,
116, Sunderland Rd.,
South Shields,
Co. Durham.

Sunderland Branch:
Mr. W. W. France,
19, Birchfield Road,
Sunderland,
Co. Durham.

W. Hartlepool Branch:
Mr. A. Short,
26, Jesmond Road,
West Hartlepool.

NORWICH DISTRICT

Norwich Branch:
Mr. D. Cook,
4, Constitution
Opening,
Constitution Hill,
Norwich, Norfolk.

NOTTINGHAM DISTRICT

Derby Branch:
Mr. G. S. Allen,
36, Regent Street,
Derby.

Eastwood Branch:
Mr. Sidney Hill,
3, Benty Fields,
Woodlinkin,
Langley Mill, Notts.

Hucknall Branch:
Mr. E. Hammond,
46, Hazel Grove,
Hucknall.

Mansfield Branch:
Mrs. M. Wilson,
6, Pickard Street,
Mansfield.

Leicester Branch:
Mrs. A. Lenton,
2, Rancliffe Crescent,
Leicester.

Loughborough Branch:
Mr. W. Bilby,
132, Station Street,
Loughborough.

Nottingham Branch:
Elder J. H. Gilbert,
28, Loughborough Rd.,
West Bridgeford,
Nottingham, Notts.

SCOTTISH DISTRICT

Edinburgh Branch:
Hilda Woodford,
77, Chesser Crescent,
Edinburgh 11,
Scotland.

SHEFFIELD DISTRICT

Barnsley Branch:
Mr. Fred Mills,
7, Holdroyds Yard,
Dodworth,
Nr. Barnsley.

Doncaster Branch:
Mr. J. Rollinson,
16, Glyn Avenue,
Doncaster, Yorks.

Sheffield Branch:
Mr. E. Beatie,
21, Balmoral Road,
Woodhouse,
Sheffield, Yorks.

WELSH DISTRICT

Merthyr Tydfil Branch:
Mr. T. Price,
5, Fathergill Street,
Penyard,
Merthyr Tydfil.

Varteg Branch:
Ivy Hyde,
78, Penyland Road,
Varteg, Nr. Pontypool.

THE CHURCH AND THE PRESS IN BRITAIN

—continued from page 175

land and he pays particular attention to spreading the Christian faith in South Shields.

But the Gospel that Victor preaches, however, along with the other 16 American missionaries between Darlington and the land of the Presbyterians, is that Christ twice visited the earth, and the second time He went to America. Their additional "Bible" is the Book of Mormon. Two such missionaries are based on Sunderland's Church of the Latter-day Saints in Tunstall Road.

I met Mr. Gilbert at a conference of the sect, held in the Co-operative Hall, Sunderland, yesterday, writes a Sunderland Echo reporter. There I learned about these missionaries to Christian England.

Demobbed from the U.S. Navy,

Victor was studying commerce when he was "called" to the mission field. But Mormon missionaries are forbidden to take money from the church, they pay all their own expenses except their return passage to the States, and they usually resume their normal professions after two years in the field. Victor had no father alive to help him financially.

So he went from classroom to coal mine, worked seven months underground, earned 500 dollars, added it to his gratuity and sailed for England.

Of the 16 missionaries in this district, some are farmers, one is a musician, one a medical student, and another an air mechanic.

Mr. Selvoy J. Boyer, cultured president of the British Mission, was a Mayor of Springville, Utah, a Bishop of the Church of the Latter-day Saints, and a prosperous farmer, when he was asked by telephone to come to England.

I AM not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln

Let others cheer the winning.
There's one I hold worth while—
'Tis he who does the best he can,
Then loses with a smile.

—Author Unknown

GOLDEN MOMENTS

By EVANS E. ROYLE

THE year 1844 was one of the most difficult and soul-trying in the history of the Church. It was in June of that year that Joseph and Hyrum Smith were martyred in Carthage jail and the newly restored Church left without its founding Prophet. The Saints were then confronted with a problem that had never arisen before. They had always leaned heavily for support on the Prophet Joseph and now he was gone. To whom could they turn for comfort and guidance? The First Presidency was no more. Death had dissolved that quorum. Next stood the Twelve, an independent body now holding the keys of the Kingdom. But though the Prophet had taught that the Twelve were next to him in authority, the order of the Priesthood in the infant Church was not so well known as it is now. The Saints had not passed through such a crisis before, and although the Lord revealed clearly the proper course, they were in a state of uncertainty as to what to do.

Upon hearing of the Prophet's death, the once faithful Sidney Rigdon hurried to Nauvoo from Pittsburgh where he had gone to escape the troublesome times the Saints were experiencing in Nauvoo. Once a counsellor to the Prophet Joseph, he put forth his claim to the leadership of the Church and told the people that unless they united under one man, all would be lost. He proposed that he should be the "guardian" to look out for the affairs of the Church. He designated August 8th, 1844, as the date when the Saints should assemble to sustain a new leader.

The Quorum of the Twelve were on a mission when they received news of the Prophet's death. Returning to Nauvoo as soon as possible, they arrived in time to be present at the meeting. Sidney Rigdon addressed the congregation first. He pleaded and persuaded with the Saints that he was "the identical man whom all the prophets had written and sung about." He spoke for an hour and a half, and then Brigham Young, the president of the Quorum of the Twelve, arose and said: "If the people want Brother Rigdon to lead them, they may have him. But I say unto you, the Twelve have the keys of the Kingdom of God in all the world. The twelve are pointed out by the finger of God . . . they stand next to Joseph and are the First Presidency of the Church."

Brigham did not speak as one who desired to satisfy personal ambitions as did Sidney Rigdon. The people felt the difference between the vain and empty babblings of Rigdon and the words, vibrating with power, of Brother Brigham. Which of these men the Spirit had chosen was already manifest to the pure in heart of that great multitude. But a more marvellous proof awaited the assembled Saints. As he was speaking, President Young was transfigured before them. His face shone and his voice changed. His very look and manner were those of another. It was Joseph, not Brigham, who was speaking! Joseph, from behind the veil, had pointed out his own successor. The thousands of Saints present testified to the truthfulness and actuality of this divine manifestation from the Lord.

"Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd." (Numbers 27: 16, 17)